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of the West, in its growing traffic with the far East and its increased geographical knowledge down to the end of Roman times. Finally the author states with frankness his opinions concerning the respective importations of ideas. Among the sciences, he points out that the only one for which India manifestly owes a large debt to Greece is astronomy. The metempsychosis doctrine of Pythagoras, and other early Greek notions resembling the Hindu he thinks must be coincidences merely, since there is no evidence of an intercourse which could have brought them. He ascribes an Indian derivation to some of the later Occidental concepts, such as those in Neo-Platonism, Manicheism and Gnosticism. Christian monasticism may have an Eastern origin, as also relic-worship and the use of the rosary. Neither the supposed parallels between Christ and Krishna nor those between Jesus and Gautama are adjudged satisfactory, but Lamaistic ritual may be due to Persian Christian influence. Professor Rawlinson's backwardness in accepting derivation theories is in pleasing contrast with the assertiveness of many writers and is an evidence of his wide studies. The way to doubt plausible hypotheses of borrowing is to find many others equally plausible where borrowing is out of the question.

Professor Rawlinson has done well at this time to recall the statement of Megasthenes that the Hindu laborer would calmly proceed with his ploughing while embattled armies were engaged near by. Indeed it is due to age-long national habits, for, he remarks, the same was observed during the siege of Delhi by the English in 1857. Such has been the Indian method, both in its restriction of military requirements to a certain class and in its humane indifference to non-combatants.

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*The Psychology of Religion.* GEORGE ALBERT COE. Chicago: University of Chicago Press. Pp. xvii + 365. 1916.

Ever since the psychology of religion came to be recognized as a distinct field of investigation, a need has been felt for an adequate text-book on the subject; for none of the admirable treatises upon the religious consciousness, such as James's Leuba's, Ames's, and King's, have attempted to treat more than a quite limited portion of the field. Dr. Cutten's *The Psychological Phenomena of Christianity* does, indeed, aim at greater inclusiveness, but its essentially popular and unscientific character prevents it serving as a really adequate presentation of the subject. The long-felt need is at last filled in the admirable book from Professor Coe's pen, now under review. Almost every important aspect of the subject is treated—the general

nature of religion and of the psychology of religion, the religious consciousness as such, the anthropological problems involved, the interrelations of society and individual, together with many special phenomena such as conversion, religious leaders, the subconscious, mysticism, the belief in a future life, prayer, *etc.*; while the volume is supplemented by a large, but carefully selected bibliography which will be welcomed by every student of religion.

Professor Coe approaches his subject as a technical psychologist, yet as one who knows religion from within as well as from without. With a frankness as welcome as it is rare, he states in his preface his own sympathetic attitude toward religion and toward Christianity in its liberal form, in order that the reader may discount it if so he likes. Few of Professor Coe's readers, one may safely predict, will find anything to discount, and most of them will close the book with the conviction that it does no harm to a writer on religion to know something about the inside as well as the outside of his subject.

If psychology is to have anything whatever of significance to say about religion, it must, in Professor Coe's opinion, view its data from the *functional* point of view. To describe merely mental states as such—mere static entities—will give one no knowledge of religion. Religion, in fact, comes truly into being only when the mental states function, become organic in the lives of individuals and societies. Hence every significant psychology of religion must advance beyond mental states and mental mechanisms and deal with *persons*. It is easy to build up an analytic psychology that analyzes persons into psychic atoms: but when the analysis has been carried out, religion will be found to have evaporated. But persons, for Professor Coe, are never stark and separate entities; they derive their nature—their *personality*—from the society of which they are parts. Professor Coe accepts without reservation the social view of the individual which the work of Baldwin and Royce has made familiar. Indeed it may be questioned whether he has not accepted it too absolutely. Especially one may ask whether he has done full justice by the individual's sense of cosmic relations which, even in impersonal terms, constitutes an important element in much genuine religion. The slight attention paid to this aspect of religion—in line with the contemporary widespread tendency to be lavish of emphasis upon the social—prevents our author from seeing any real difference between religion and morality. The natural tendency to define religion in terms of what one would like it to be used to express itself in definitions which confined religion to belief in orthodox Christian theology; to-day it is seen in the attempts of an influential school of psychologists to identify religion with social righteousness. It must be said, however, that Professor Coe yields only at intervals to this tempta-

tion. And certainly in every other respect he has presented a very sane and sound interpretation of what religion is.

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*An Introduction to Kant's Critical Philosophy.* GEORGE T. WHITNEY and PHILIP H. VOGEL. New York: The Macmillan Company. 1914. Pp. viii + 226.

This *Introduction* is a text-book designed especially for "under-graduate instruction on Kant," in particular on Kant's *Critique of the Pure Reason*. Its authors with commendable conscientiousness have checked any tendencies they may have had to force the teachings of the great German to fit any general scheme for a history of philosophy or to make his philosophy appear internally more single-minded and consistent than it really is. Such control might indeed be expected to be a result of joint authorship. But certainly Professors Whitney and Vogel have produced a book that in simple and accurate fashion *represents* the Pure Reason, their success being such as easily to elude deserved appreciation. Conscientiousness is never just commonly spectacular. To say, as in certain mood one might, that the book is not brilliant, that it makes no "contribution," that it has brought nothing out from between the lines, that among other things it might well have whetted the student's interest by making something of the conflicts and inconsistencies of Kant, is even in a way to describe the book, but also it suggests criticism where criticism is uncalled for. Simply, this *Introduction* is well done for what its authors undertook to do and any teacher whose students may not wisely be turned to the *Critique* itself, whether in translations or in the original, will find the book a useful one.

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#### JOURNALS AND NEW BOOKS

MIND. January, 1917. *Enjoyment and Awareness* (pp. 1-11) : C. LLOYD MORGAN.—Attempts further to elucidate the concept of "ubiquity of awareness" as set forth in an earlier article. Enjoyment is immanent in any system. Awareness is a "transient influence" due to constitutive evolution in which something new (emergents) comes into being on account of higher forms of relatedness. As a criterion of the highest or cognitive form of relatedness there is prospective awareness, its specific *quale* being due to the constitutive character of progressive evolution. *Rousseau's Doctrine of the Right to Believe* (pp. 12-28) : NORMAN WILDE.—Optimism is the keynote of Rousseau's creed, which finds in feeling the